The very same idea has been beautifully expressed by Miss Cobbe, one of the earliest to expound pure monctheism in the western continent in this modern age, whon she says that the first principle of Rbligion is not God the Father, not God the Son, but God the Holy Spirit—•the Self-Revealer, the Self-Reporter, the Self-Exponent, that the spring, the fountain-head of all religion, is this—God is a self-revealing God. It shows how Religion is certainly not the invention of man, not even the discovery of man, not the result of man's quest and the achievement of man's probing insight. Religion is really the self-irradiation of God. It originates, ' not with man but with God. It is God's own design that man shall be religious.

The fulfilment and perfection of man's life consists in receiving God *into* Himself. Hence the aforesaid prayer of the Rishis. When compared with this prayer, the world-famous prayer of Cardinal Newman reproduced below seems after all a lower prayer:—

** Lead me. Kindly Light, amid the encircling gloom, the appalling tumult, the gaping, yawning, engulfing abyss, the receding light. Lead me on. Kindly Light; not my course, but Thy course; not my purpose, but Thy purpose; not my will, but Thy will; not as a cross to be borne but as a joy to be realised, a strength to be acquired, a success to be achieved."

The higher prayer as offered by the Rishis^ is "Come

into me ; dwell in me. Make me a shrine 'of Thy Holy
Spirit/'

From what has been stated in the preceding paragraphs
it will be seen that by revelation and inspiration, the ancient
Rishis never meant a book or a set of books whose origin is^
as a rule. veiled in antiquity, within whose covers is con&HGd
the truth, the whole truth and nothing but the truth, whose
authority is the highest on all conceivable things, to whicli
the individual consciousness must ever yield priority or
be postponed, before wliicb reason must be silent, conscience
dumb and. the heart awe-struck, in whose contents must be